

Life of saints

Martyrs Trophimus, Sabbatius, and Dorymedon of Synnada (278)

Saints Trophimus and Sabbatius came to Antioch during a great festival of Apollo and Daphne. Sorrowing for the blindness of the people they presented themselves to Atticus, the governor, and announced that they were Christians. Sabbatius was tortured so cruelly that he died in his sufferings; Trophimus was sent to Synnada, where he in turn was tortured, then imprisoned barely alive. An official of that city, Dorymedon, was moved to pity and came to the prison to care for Trophimus. (The *Great Horologion* says that he was still a pagan at the time, the Prologue that he was a secret Christian). When a pagan festival came, Dorymedon refused to worship the idols and proclaimed himself a Christian. He and Trophimus together were tortured, thrown to wild beasts (who would not touch them), and finally beheaded.

Holy Martyr Zosimas the Hermit of Cilicia (4th c.)

Dometian, a prince and a fierce persecutor of Christians, was hunting in the mountains when he came upon an old man surrounded by wild beasts, who were as gentle and tame as lambs in his presence. When asked who he was, the old man answered that he was Zosimas, a Christian who had left the persecutors in the city to live among the beasts instead. Dometian, hearing that Zosimas was a Christian, ordered him seized and bound, and subjected him to many tortures. When the holy man was wounded and beaten all over, the prince tied a rock around his neck and hanged him from a tree, mocking him with the words 'Command a wild beast to come, then we will all believe!' Zosimas prayed, and at once a large lion appeared, came up to Zosimas, and took the weight of the rock on its head to ease the martyr's sufferings. The terrified prince freed Zosimas, who died of his wounds not long afterward.



Upcoming Events

Sunday, October 3rd, 2021

Sunday School Picnic immediately after Divine Liturgy (more info will come)

Sunday, Oct 17, 2021

The presentation of our Church (everyone's welcome) (class)

Saturday, November 6th, 2021

Visit one of the other Church in the neighborhood (10+ years old)

(Coptic Church in Westminster, Catholic Church Anaheim, Antiochian Church garden Grove)

Saturday, December 4th, 2021

Bible Bowl (our Church will host the event)

Sunday, December 19, 2021

Christmas Celebration Program (Serbare Craciun)

January 2022

We are planning to start our **icon painting class under the supervising of Fr Cornell**

The class is planning to start on January 22, 2022 at every 2 weeks (more info will come)

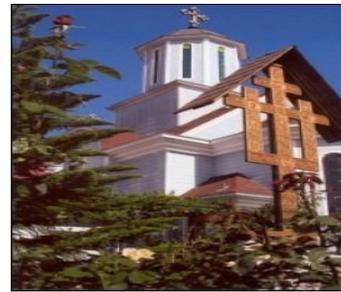
Sunday, May 8th, 2021

The Spring Picnic with parents and children from Sunday School - immediately following the Divine Liturgy.

Sunday, June 12, 2022

Father's Day Celebration Program (Serbarea de Sfirsit de An)

SUNDAY SCHOOL START TODAY!



Biserica Ortodoxa Romana Sf. Maria

Anaheim, California

ROEA-OCA

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Parish Priest;

Fr Alin Munteanu, archpriest

Attached:

Fr Cornell Avramescu, protopresbyter (retired)

Buletin Parohial Saptamanal

Septembrie 19, 2021

Sunday after the Exaltation of the Holy Cross.

Epis. Galatians 2:16-20. Gos. Mark 8:34-38; 9:1

(Take up the cross and follow Christ). Tone 4. Mat. Gos. 2.

Martyrs Trophimos, Sabbatius & Dorymedon

Programul liturgic al săptămânii

Vineri (Friday) 7pm Acatist

Sambata (Saturday)

7pm Vecernie Mare si Utrenie (Great Vespers and Matins)

Duminca (Sunday)

8.30am Acatist; 9am Sf Liturgie (Divine Liturgy)

Calendarul Saptamanii

20 M Great-martyr Eustathius, his wife Theopiste

& their children Agapius & Theopistus

21 T Apostle Quadratus; Prophet Jonah

22 W +) Hieromartyr Theodosius of Brazi monastery, metropolitan of Moldova;

Hieromartyr Phocas, bishop of Synope

23 T Conception of the Prophet, Forerunner & Baptizer John;

Ven. Xanthippe and Polyxene

24 F Protomartyr & Equal-to-the-Apostles Thekla; + Martyrs Peter the Aleut &

Hieromonk Juvenaly of Alaska; Ven. Silouan the Athonite

25 S Ven. Euphrosyne; Ven. Paphnutius of Egypt; Ven. Sergius of Radonezh

Aniversare !

50 de ani de preotie ai parintelui Cornell Avramescu

Duminica Octombrie 31, 2021

Sfanta Liturghie

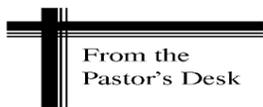
si masa aniversara

Slujesc Inaltpreasfintitul parinte Nathaniel

Si Preasfintitul Parinte Andrei

Va asteptam cu drag !

If you or a family member has been admitted to a hospital or has been sick, please notify the church office so Father Alin may visit you. We have no way of knowing if a parishioner has entered the hospital unless we receive a phone call. Rest assured that all information is kept strictly confidential and is not given out unless he/she gives consent. You may call anytime Fr. Alin at 714-776-1972



Dear all

I would like to talk today about Fr. Alexander Men, a powerful Russian evangelist, Orthodox priest, scholar, and teacher who was martyred by the Communists on his way to serve the Divine Liturgy on the morning of Sunday, September 9, 1990. Here are his last public words, given in a lecture on Christianity:

"If we ask ourselves once again what is the essence of Christianity, we must give the following answer: it is God-manhood; that is, the union of the human spirit, which is finite and limited in time, with the divine, which is infinite. It is the sanctification of the flesh from the moment the Son of Man adopted our joys and our sufferings: that which we construct, our love, our work, nature, the world in which He found Himself and in which He was born as man and as God-Man. None of that is rejected; nothing is humiliated. It is rather raised to a new level. In Christianity, the world is sanctified: evil, darkness, and sin are vanquished. This is God's victory. This victory began on the night of the Resurrection, and it will continue as long as the world exists"

(*Yves Hamant, Alexander Men, A Witness for Contemporary Russia, p. 135*).

"God-manhood": It is a term often used by Fr. Alexander to describe our destiny when we participate in Christ, the God-man. As human beings have been made in God's image, it follows that it is ours to be what God is—not by nature but by grace. We are to become gods while remaining human.

And here is the essence of Christianity: God-manhood. In other words, as St Athanasios said so many centuries ago, "God became man that man might become god" (*On the Incarnation, 54:3*).

So let's think about the implications of this God-manhood of ours.

In Christ, as Fr. Alexander stresses, "That which we construct, our love, our work, nature...none of that is rejected; nothing is humiliated." St. John Damascene says something similar: "Christ assumed all of the natural and non-reprehensible passions of man" (*The Source of Knowledge, 2367*); and so, in taking on our humanity, He transforms all of human experience—our disappointments, our joys, our sorrows, our sufferings, every grateful, common and ordinary moment of our existence—if we abide in Him.

In our prayer to the Holy Spirit, we say He is "everywhere present, filling all things". This sense of the fundamental goodness and holiness of life is deep in the grain of Orthodox Christianity. For us, there are no real distinctions to be made between the profane (the ordinary and the common) and the sacred. Christ has redeemed it all. All of life, all of creation, is holy, "raised to a new level", as Fr. Alexander says: "This is God's victory". Even death is transformed, having become the way to eternal life.

I hope you will reflect on this and then strive to live well. Live in the God-man and experience the meaning of God-manhood.

(father Alin)

THE EPISTLE

How magnified are Thy works, O Lord.

In wisdom hast Thou made them all. Bless the Lord, O my soul.

The Reading from the Epistle of St. Paul to the Galatians. (2:16-20)

Brethren, knowing that a person is not justified by the works of the Law, but through faith in Jesus Christ, even we have believed in Jesus Christ, that we might be justified by faith in Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ then a minister of sin? God forbid! For if I build up again those things which I destroyed, I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ, nevertheless I live, yet not I, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself up for me.

THE GOSPEL

The Reading from the Holy Gospel according to St. Mark. (8:34-9:1)

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And He said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power."

Apostolul

Galateni 2, 16-20

Fraților, știind că omul nu se îndreptează din faptele Legii, ci prin credința în Hristos Iisus, am crezut și noi în Hristos Iisus, ca să ne îndreptăm din credința în Hristos, iar nu din faptele Legii, căci din faptele Legii nimeni nu se va îndrepta. Dacă însă, căutând să ne îndreptăm în Hristos, ne-am aflat și noi înșine păcătoși, este, oare, Hristos slujitor al păcatului? Nicidecum! Pentru că, de zidesc iarăși ceea ce am dărâmat, mă arăt pe mine însumi călcător (de poruncă). Fiindcă eu, prin Lege, am murit față de Lege, ca să trăiesc lui Dumnezeu. M-am răstignit împreună cu Hristos; și nu mai trăiesc eu, ci Hristos trăiește în mine. Și viața mea de acum, în trup, o trăiesc în credința în Fiul lui Dumnezeu, Care m-a iubit și S-a dat pe Sine Însuși pentru mine.

Sfanta Evanghelie

. Marcu 8, 34-38; 9, 1

Zis-a Domnul: Oricine voiește să vină după Mine, să se lepede de sine, să-și ia crucea și să-Mi urmeze Mie. Căci cine va voi să-și scape viața și-o va pierde, iar cine își va pierde viața sa pentru Mine și pentru Evanghelie, acela și-o va mântui. Căci cei folosește omului să câștige lumea întregă, dacă-și pierde sufletul? Sau ce ar putea să dea omul în schimb pentru sufletul său? Căci de cel ce se va rușina de Mine și de cuvintele Mele în neamul acesta desfrânat și păcătos, și Fiul Omului Se va rușina de el când va veni întru slava Tatălui Său, cu sfinții îngeri. Și le zicea lor: Adevărat grăiesc vouă că sunt unii din cei ce stau aici care nu vor gusta moartea până ce nu vor vedea Împărăția lui Dumnezeu venind întru putere.